

MISCELLANEOUS  
LETTERS,

Giving an Account of the  
WORKS  
OF THE  
LEARNED,  
Both at Home and Abroad.

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To be Published Weekly.

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# Miscellaneous Letters.

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*The Present State of the Empire of Marocco,  
Paris, in 12°. 1694.*

S I R,

**T**H O we have already several Relations of that Empire, yet I think this will meet with a favourable Reception; for it is in a manner a Supplement to the Defects of the other: and besides, Monsieur *de St. Olon* the Author of it, having been the French King's Ambassador to the Emperor of *Marocco*, it seems the present Relation deserveth more Credit than any other.

That Empire, says he, is from the *North* to the *South* 250 Leagues, that is, 750 English Miles; and from the *East* to the *West* about 140. It includes four Kingdoms, viz. *Marocco*, *Fez*, *Sus* and *Tafilet*. The Town of *Marocco* is the Capital of the first Kingdom, and has been formerly a very populous City; but now, by reason of the frequent Revolutions that have rent that Empire, there are hardly in it five and twenty thousand Inhabitants. The other considerable Towns of that Country are *Safi*, and *Mazagan* upon the Coasts of the *Ocean*; but this last is still in the Hands of the *Portugueses*, who constantly maintain there a very strong Garison. That Kingdom is divided into seven Provinces, but they are very ill peopled; they say however, that they contain thirty thousand *Adonards*, which may come to near an hundred thousand Souls. An *Adonard* is a wandering Village of *Arabian* Families, who live under Tents, and remove from place to place as often as their Necessity requires it.

The Kingdom of *Fez*, known to the Antients by the Name of *Mauritania Tingitana*, is divided also into seven Provinces, but these are more populous and fertile than those of *Marocco*. *Fez* is the Metropolis of the Kingdom, as well as it is the fairest and most populous; its Inhabitants being reckon'd near three hundred thousand Souls. It is divided into two Parts, that which is called the old Town, is inhabited by *white* Men, and the new by *Negroes*. The other principal Towns are, *Teza*, *Miquenez*, *Mamorre*, *Arzilla*, *La Rache*, *Sales*, *Tangier*, *Ceuta*, *Alcassar*, and *Tetouan*. The Storks, says the Author, are there as numerous as the Inhabitants, and it is prohibited to kill them, because they believe that a Band of *Arabians*, who robbed the Pilgrims of *Mecca*, were metamorphosed into those Birds at the Prayers of *Mahomet*.

The King of *Sus* is very inconsiderable, but the Inhabitants, who may be near fifty thousand, are very couragious, and have defended their Liberties as much as they could. There are yet at this day a good number of them, who are possessed of two Mountains, and refuse to obey the Emperor of *Marocco*, having a Chief of their own Election to command them. *Sus* is the Capital City.

The Kingdom of *Tafilet* is the least of the four, and has no considerable Town but *Tafilet*, the Capital City. It is situated to the North of *Marocco*, from which it is separated by Mount *Atlas*. Corn is very scarce in that Country, and they are forced to make Bread of *Dates*, of which they have plenty.

Monsieur *de St. Olon* having given this general Description of that Empire, comes to speak of the Emperor, who is called *Moula Ismael*, descended, as he pretends, from *Mahomet* by *Ali* and *Falima*, Son-in-Law and Daughter of that Prophet. He is, says he, of about fifty Years of Age, of a middle Size, of a swarthy Complexion, lean, covetous and cruel, and during my Abode there, which was but one and twenty days, he killed with his own Hands seven and forty Men. He tells us however in another place, that he is witty, brave, and very dexterous in all Exercises: and as to his Government, he is absolute in his Dominions, comparing himself very often to the Emperor of *France*, who, in his Opinion, is the only Prince that knows how to reign as well as he, (to give you his own words as near as I can render them): one will perhaps wonder, that an Ambassador of the *French* King should mention this. But so it is that he does.

That



That Prince's Residence is at *Miquenez* in the Kingdom of *Fez*, the Place of his Birth, being distant 40 Leagues from *Sale*, 60 from *Tetuan*, and 12 from *Fez*. The Town is not well built, except the Palace, and in particular the King's Stables, which indeed are magnificent. 'Tis in that City that Monsieur *de St. Olon* had Audience of the Emperor the 11th of June 1693, nine days after his Arrival; during which time, he could never obtain the Liberty to receive any Visit, nor to go abroad: The manner of his Audience was thus. He was conducted to the Palace, and the King appeared on a *white Horse*, having a *Lance* in his Hand, and his Face covered with an *Hankerchief*. He alighted from his Horse and sat down upon the Threshold of a Door, without any Mat or Carpet, and then the Ambassador was brought, to whom he said twice or thrice *Taibnon*, that is, Very welcome. The Ambassador made him a fine Speech, which was interpreted by a Moor, and approved of by the Emperor, who commended the *French King* very much, and took notice of the great Advantage the Grand Signior reaped by his Confederacy, and then received the Presents of the Ambassador, which, says the Author, are absolutely necessary to obtain a kind Reception in that Court.

I could wish that Mounseur *de St. Olon* had been so kind as to have communicated to the World the Speech he made to that Prince: but to supply that Defect in some measure, I shall give you the beginning and end of it, which I have from another Hand. *The Respect and Surprise*, said he, *which your Majesty's Royal Aspect imprints, would retain me in a respectful Silence and Admiration, as well as others that are admitted unto your Presence, if I had not the Honour to appear before your Majesty under the Shelter of the sacred Name of the most High, most Excellent, most Powerful, Invincible, and always Victorious Lewis the XIVth, most Christian, Emperor of France, King of Navar, Eldest Son of the Church, the Defender of the Faith, the Protector of Kings, the Disposer and Conqueror of Europe, &c.* This beginning will perhaps surprize you, but the end is no less extraordinary. *God grant, says he, that you two may be the absolute Masters of the World, wherein you reign with so much Glory.* How this agrees with the Picture he has given us of that Prince, I don't see very well.

Monsieur *de St. Olon* has thought fit to speak of the Religion of that People, which is grounded upon the *Alcoran* as interpreted by

Dr.

Dr. *Meilch*, one of the four Chiefs of the Sect of *Mahomet*, they maintain the Unity of God without any Trinity of Persons; that *Jesus Christ* was a great Prophet, born of a Virgin; that he is not dead, having been taken up into Heaven, when *Judas* attempted to betray him. They hold for Canonical the Books of *Moses*, the Psalms of *David*, and the four Gospels, as they were interpreted by the Monk *Sergius*; they believe also a Paradise and a Hell, the Resurrection, and Predestination.

I have been very long in my Account of this Book, but I hope you will excuse me, because of the Subject. I could tell you many other things worthy Observation concerning the Customs of that Nation, the Characters of the principal Men under that Prince, the number of his Forces, his Yearly Revenues, but I refer you to the Book it self; which, I hear is a printing here in *English*. I will observe only this to you, That in that Country there are no Parliaments, nor any Courts of Justice: The Emperor is the Author, the Interpreter, and the Judg of his own Laws, and the publick Executioner too, and those Laws have no other Bounds but his Will.

*The Present State of Armenia, both as to Temporals and Spiritualls: With a Description of the Country and Manners of the People. Printed in 12<sup>o</sup>. at Paris, 1694.*

**T**H O the Author's principal Design be to give an Account of what Progress the Romish Religion hath made in *Armenia* for some Years, yet he immediately enters upon a Description of the Country, and the Manners of the Inhabitants. It is divided into two Parts: one of them, comprehending most of *Armenia major*, is subject to the King of *Persia*; and the other, comprehending all *Armenia minor*, and part of *Armenia major*, is subject to the *Grand Signior*. The Mahometans are very numerous in this part, but yet they are exceeded by the Christians. The Armenians, besides the Turkish Language, have also a vulgar Speech of their own, which is us'd by the common People; and a particular Tongue for the Learned, which they call the *Literal Language*.

They

They are a well inclin'd People, and for the most part profess Christianity, which they were taught at first by St. *Bartholomew* : they underwent a Persecution in the 4<sup>th</sup> Century, and were afterwards confirm'd in the Faith by *Gregory*, consecrated by *Leontius* Bishop of *Cesarea* in *Cappadocia*, according to St. *Nico* an Author of the 3<sup>d</sup> Age : of whose Works we have a Fragment in the 3<sup>d</sup> Tome of the *Bibliothèque* of the Fathers.

*Baronius* in the Year 311. owns that the Story of this *Gregory* is alloy'd with Uncertainties and Fables ; and of that sort, his Journey to *Rome* with the King *Tiridates*, in the Pontificat of *Sylvester*, to unite the Armenians with the Roman Church, is accounted one.

The Armenians were formerly subject to the Patriarchs of *Constantinople* in Spirituals ; but falling into the Errors of *Eutiches*, they separated from him, and established another at *Johiniadzin*, who is no way distinguished from other Ecclesiasticks, neither in his Apparel, Table nor Retinue. Besides him, there is another at *Cis* in *Armenia minor*, whose Establishment proceeded only from the Wars, which having sometimes oblig'd the Patriarch of *Jehmiadzin* to fly to other Cities, they took occasion thence to arrogate a Patriarchate to themselves.

The *Vertabiets* are their Doctors, whose Learning consists chiefly in a small Tincture of Literal Language, in which they preach to the People the Sermons of the famous *Datonatzi*, which they learn on purpose. They live unmarried, as do the Bishops and Religious Persons ; but the secular Priests have Wives, and follow Trades to maintain their Families.

Besides the Eutychian Heresy, they have abundance of other Superstitions, and have a particular Confidence in the Mahometan Priests for curing of Diseases ; and after reading the Gospel over the Sick, they cause the Alcoran to be likewise read. Their *Anchorets* lead an austere Life, eating nothing but Herbs and Pulse, and that but once a day ; and are so far from drinking of Wine, that they won't so much as suffer it to come within their Monastery. The People fast Wednesdays and Fridays, on which they eat neither Flesh nor Fish ; having moreover, several Months of fasts which they observe with extream Rigor : and because of this Abstinence, they believe their own to be more perfect than the Latin Church. He adds that those Fasts were for the most  
part



part instituted by Hereticks, who designed to spread the Poyson of their Errors with the greater facility by this external Mortification; but he brings no proof of it. He says, that it were easy to unite them to the Church of *Rome* if they were delivered from their yoke of Bondage, with the hopes whereof they comfort themselves upon the Revelation of *St. Nierfes*, one of their Patriarchs.

In the next place he gives an Account of the Qualities requisite for a Missionary into those Parts, *viz.* That he ought to be of a strong Constitution, proof against all Seasons, able to endure the Fatigue of long Journeys, Watching, Hunger and Thirst, well vers'd in the Languages of the Country, their Errors and Faults; and ought to have a perfect Knowledge of the Psalms, Gospels, and Epistles of *St. Paul*, which the Armenians have by heart, and concerning which they ask a thousand Questions in a day.

Then he gives a particular Relation of what the Missionaries have done there for some Years, beginning at the Mission of *Ispahan*, which is the Metropolis of *Persia* and one of the greatest Cities of the East, where, in the Suburbs of *Julfa* alone, there is a great Number of Christians. Father *Chezant* the Jesuit, and famous Missionary into *Syria*, resolved to spend his Labours there, and learn'd the Language for that end: He had not, however, met with that Satisfaction which his Zeal desired, had it not been for a Letter from *Lewis* the Great, who obtained leave of the *Sophi* for that Establishment; the Charge thereof being born by *Mary de Gonzagues* Queen of *Poland*. Father *Rodes* was the first Superiour of that Mission, and after his Death was succeeded by Father *Chezant*, who obtained great Favours of the *Sophi*, because of his Knowledg in Physick and the Mathematicks. Father *Mercier* was the third Superiour, and sent Itenerant Missions into the Country with great Success. The Capuchins, Carmelites, and those of the Company of Foreign Missions at *Paris*, have also fixt there since.

In 1685. The Jesuits attempted another Establishment, for the reunion of the Armenians to the Catholick Church at *Betlis*, the Capital of a small State, governed by a particular *Emir*, who own but a very small dependance on the Port. Father *Barnabe* was well received there; as also his Bother who understood Physick;



sick; and a little after his Arrival cur'd the *Emir's* Son of a Dysentery. But since that time, both he and Father *La Roche*, who was sent to assist him, have undergone a great Persecution.

Some time after they left that Mission, and undertook another to *Erzerom*, where M. *De Guilleragues*, the King's Ambassador at the Port, obtained a verbal Permission for their Establishment. Father *Barnabe* went thither from *Aleppo* on foot, during the hottest Season, it being twenty five days Journey. He was favourably received there, because of a Patent obtained since from the Grand Seignor, and hath been successful in his Labours.

Father *Roche* employed all his Talents in this Mission, gained *Eleazer* the Grand Patriarch of the Armenians, who had declared himself against the Missionaries, cur'd him of a Disease, and in Requital obtained leave for himself and his Brethren to say Mass in all the Churches of the Nation. Here the Author inserts a Letter from *Roche* himself, recounting his Success: but being at last smitten with the Pestilence, while assisting those that were infected, he died. The Author gives him a large Commendation, and mentions many of his remarkable Actions.

Father *Villote* was sent from *Ispahan* to succeed him, being assisted by Father *Portier*; who as soon as he learned any thing of the Armenian Tongue, he applied himself to the Instruction of Children, and endeavoured to give them Impressions of the Romish Religion by their Eyes as well as their Ears, and for this end invented a Tree, whose Leaves and Fruit represented all the Mysteries of the same; and by other Images he endeavoured to make them sensible of the Errors, Faults and Abuses, and Superstition of the Armenians. In fine, those two Jesuits, says my Author, suffered a cruel Persecution at *Erzerom*, whence they were banish'd; but the French Ambassador at the Port obtained a positive Order for their Reestablishment.

In the next place he describes the Mission of *Eriuan*, a City of *Persia*, in the 40th degree of Latitude and 90th of Longitude, situated at the end of a Plain, where *Noah* is supposed to have offered his first Sacrifice after the Deluge.

The Monastery of *Ichmiadzin*, where the Patriarch resides, is within three Leagues of *Eriuan*, and is described by the Author. The Jesuits having obtained Permission of the King of *Persia*, by

the Interest of *Lewis* the Great, to establish a Residence in that City, pitch'd upon Father *Longeur*, to be Superiour: he arriv'd there, *July* 18. 1684. and died of Poison *Sept.* 12. following, being 38 Years of Age. Father *Roux* succeeded him, and was more successful, having obtained the Patriarch's Favour, but died, *Sept.* 11. 1686. and the Patriarch contrary to Custom would have his Funeral-Obsequies perform'd with as much Magnificence as those of Bishops.

Father *Dupuis* arriv'd at *Erivan* on the 12th of *October* following, to succeed him, and received several Marks of the Patriarch's Affection, having given him Medicines that cur'd him of a dangerous Distemper: but he quickly chang'd Sentiments, and declared himself against them upon the account of their Religion. Father *Dupuis* dying, the Patriarch forbid to inter him, and was prevail'd on with much ado to suffer him to be buried in a Church-yard at a great Distance.

The Missionaries having for a long time look'd upon *Chamake*, the Capital of *Kirvan* in *Persia*, as a Place of great Importance for their Religion, because Traders coming to and again continually, could carry Instructions into the different Provinces; the Count *De Siri*, the Popish Ambassador for *Persia*, carried Father *Portier* the French Jesuit along with him, and they arriv'd there, *July* 10th 1686. *Portier* did quickly gain the good Will of the Christians there, and had hopes of great Success, when he was assassinated by five Persons, who entered his Chamber *Septem.* 27. 1687. set on, as was supposed, by a Mahometan, from whom the Governor had bought the House for the Missionaries. Father *De La Mase* was ordered from *Ispahan* to succeed him, and tho 65 Years old, went during the Rigor of the Winter along with a Caravan to *Chamake*, where he laboured with indefatigable Zeal. And thus our Author concludes the Mission of *Chamake*, and euters upon that of *Trebizunde*.

Which is a City of *Cappadocia* upon the Black Sea, whither the Greek Emperour retir'd after the French took *Constantinople*. It contains about 5000 Inhabitants, whereof the greatest Part are Mahometan.

In *May* 1691. The Fathers *Tillac*, *Beau Volier*, and another Jesuit embarq'd at *Constantinople*, and after ten days Sail arriv'd at *Trebizunde*, where they were well received by the Bishop and  
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his grand Vicar, who before he became Priest was a Tailor, and followed the Trade still to gain a Livelihood.

Those three Jesuits being recall'd from *Trebizande*, for good Reasons, Father *Portier* was sent thither in their place from *Erzerom*, with a Friar, who understood Physick. They arriv'd there *Septem. 17. 1692.* and understood that Father *Richard*, and Father *Comel*, were come thither from *Constantinople* one day before them. The Bassa being prejudg'd against all of them, entertained them with great Threatnings. Father *Comel* going thence with a Caravan from *Erzerom*, the rest were exposed, says my Author, to the Persecution of the Schismatics, forsaken by their Friends, imprison'd and laid in Irons; from which having redeemed themselves by Money, they were sent back to *Constantinople*.

M. *De Castagneres de Chateanneuf*, the French Ambassador at the Port, obtain'd orders for their Re-establishment, which tho very positive, were but sorrily put in Execution, and serv'd only to irritate the Bassa more. The whole City appeared so incens'd against them, that they spoke of nothing less than trying them as Impostors, and having surpriz'd the Ministers of the Port. But quickly after they appeas'd the Bacha, by curing him of an Ulcer in his Hand, and his Son of a tedious Distemper; whereupon he suffer'd them to exercise their Functions.

The Author having discours'd of these Missions, he proposes Methods which the Missionaries ought to make use of to gain the Armenians, and establish the Catholick Religion amongst them. They all issue in this, that they ought to reform their Manners without entering upon Controversies, should teach them the Doctrine without touching upon the Discipline, and endeavour to acquire the good Will of the Bishops, Vertabiets and Priests, who are much respected by the People; that they ought to send flying Missions into the Country, and open Schools and Seminaries. The Projects of those Seminaries were printed at *Paris* last Year, and propos'd by Father *Portier*, who return'd to *Constantinople* in *October* with seven other Missionaries, where they labour for that Establishment.



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*An Answer to a Paper written by Count D' Avaux, the French King's Ambassador in Sweden, concerning the Proposals of Peace made by France to the Confederates. Printed for Richard Baldwin near the Oxford-Arms in Warwick-Lane. 1694.*

**I** Don't doubt, but that you have heard of the Proposals of Peace, made by *France* to the Confederates, and with what Scorn they have been received, since they have not as yet given any Answer to them, as being disadvantageous, and far from the End they have proposed to themselves in prosecuting this War. Monsieur *D' Avaux*, who knew it well enough, thought fit however by the Duty of his Place, to publish a Paper to support the Conditions offered by his Master, wherein he has endeavoured to shew, 1. That the Offers made by *France*, are advantageous to all the Confederates in general, and to every one of them in particular. 2. That they are such as may establish a firm and lasting Peace in Christendom. And, 3. That the King of *Sweden* is engaged in Point of Honour and Interest, to press the Confederates to accept of those Terms.

'Tis to that Paper, that the Author of this Treatise answers, and as plainly and fairly as could be expected from a great Statesman. He sheweth the Weakness of the Reasons alledged by Count *D' Avaux* to prove the Reasonableness of his Master's Offers; and then he demonstrates that they are disadvantageous to all the Confederates in general, and to every one of them in particular. 2. Our Author shews with no less Evidence, that it is not the Design of the *French* King to have a lasting Peace with his Neighbours; and that supposing he had, the Terms he proposeth can never conduce to that happy End. And lastly he proves, that it is neither the Interest nor Honour of the King of *Sweden* to interpose his Mediation with the Confederates to oblige them to accept of those Offers. This Answer containing but few Sheets, I shall insist no longer upon it, I shall conclude with two Remarks; the first I address to the *Jacobites*, and the second to such as have an extravagant Idea of the Power of *France*.

Will the Prince of *Orange*, says Monsieur *D' Avaux*, be something else than King of *England*? Cannot three Kingdoms satisfy him?



him? And what can he desire more, since *France* offers to renew the old Treaties between the two Kingdoms, provided the *English* restore to the *French* what they have taken from them in the *West-Indies*? What grounds our *Jacobites* have to rely so much as they do upon the *French* King's Promises, I don't know; but on the contrary, I plainly see that he has entirely forsaken the late King's Interest.

There are some other People amongst us, that cannot believe, that it will be in the Power of Mortal Men to humble the *Grandure* of the *French* King; yet Count *D'Avaux* tells the King of *Sweden*, *In case it should happen that France, notwithstanding all her Victories by Sea and Land, should lose a considerable Battel at last, it would hardly be in the Power of his Majesty (that is, the King of Sweden) to raise the dejected Party.* Methinks such a Confession, that no doubt has cost very dear to that Ambassador, ought to convince any Man that the Power of *France*, tho' great, is not yet out of the reach of cross Fortune, since it depends on the loss of a Battel.

*Reflections upon Antient and Modern Learning, by W. Wotton, B. D. Printed at London, in 8°. 1694.*

**T**HIS Learned Author gives an Account that the Reasons of his Undertaking are, (1.) That we may know what Parts of Learning are still unfinished, what in a manner perfect, and consequently what deserves the greatest Application, because imperfect; which may induce those who have a Genius and Inclination to promote Learning, to endeavour to compleat it in all its parts. (2.) That he believed it might be some way subservient to Religion, as overthrowing that Hypothesis of *the Eternity of the World*. (3.) The Usefulness of an accurate Search into Nature, to lead us directly to its Author, and leave the unbelieving World without Excuse. The Author acts the part of a Mediator betwixt Sir *W. Temple* and Monsieur *Perrault*. His first Chapter contains general Reflections on the State of the Question: In his second Chapter he concludes that Moral Knowledg, strictly so called, was as well known by the Antients as the Moderns, but denies that it is just to infer from thence, that the Antients had a greater force of Genius than the Moderns.

Hiss

His third Chapter is of Antient and Modern Eloquence and Poesy, wherein he tells us, that the distance of Time takes off Envy, and our being accustomed from our Childhood to hear them commended, prepossesses us in favour of the Antients: Adding besides, that the Masters of writing in all these several ways do to this day appeal to the Antients as their Guides, viz. *Homer, Aristotle, Virgil, Horace, Ovid and Terence* for Poets; *Demosthenes, Aristotle, Tully, Quintilian and Longinus* for Orators: But he will not allow that this proceeds from a greater Force of Genius in the Antients, but from other Reasons, and those of such a nature as render the Disparity betwixt the Antients and Moderns irremediable, viz. the peculiar Smoothness of the Greek Language, which he says happened accidentally, it being derived from the Hebrew and Phenician Tongue which is rough and unpolish'd, abounding with short Words and harsh Consonants, whereas the Greek has a vast variety of long Words; wherein long and short Syllables are agreeably intermix'd. And then he proves, by comparing the Antient Latin with the Modern Tuscan, that a derived Language may be sweeter than its Mother-Tongue: the Tuscan being so very Musical that no Art can mend it; for *Bocace's* Writings, tho he lived 300 Years ago, are often appealed to by the Dictionary of the Academy *della Crusca*. A second Reason of the great Veneration paid to the Greek Poets, was, because their wise Men put all their Theological and Philosophical Instructions into Verse. A third Reason was the Constitution of the Grecian Governments, which encouraged the Greeks to cultivate their Eloquence, that they might be able to complement the People upon all occasions. He proves that those Accidents, and not a particular Force of Genius, raised the Esteem of the Grecian Poesy and Oratory, by the History of those Arts amongst the Romans, who were forced to yield therein to the Greeks, tho the Majestick Gravity of the Latin Tongue enabled *Lucretius* and *Virgil* to do such great things in their several ways; and that Language having noble and charming Beauties, which Modern Languages want, hath given the Preference to their Poets and Orators. And on the whole he draws this Conclusion, That the present Age, with the same Advantages and under the same Circumstances, might produce a *Demosthenes, Cicero, Horace, or Virgil*.

In his fourth Chapter he disagrees from Monsieur *Perrault's* Hypothesis, That Modern Orators and Poets are more excellent than the Antients, answers his principal Proposition of Mens having improv'd those Arts, defends the Simplicity of the Antients, the Method of *Tully's* Offices, the Connection of *Virgil's Aneis*, and reflects upon the French Romances as always ending in a general Wedding. He takes notice of the Injury done to *Thucydides*, in comparing him with the Bishop of *Meaux*, and complains of the Injustice of the French in comparing the Works of their own Orators and Poets written in French, with the Translations of the Antients into their Language, because they lose their Beauty by the Translation: And he tells them that the French Tongue wants Strength to temper and support its Smoothness for the nobler Parts of Poesy and Oratory too.

His fifth treats of Antient and Modern Grammar, and here he considers Sir *W. Temple's* Assertion, That no Man ever disputed Grammar with the Antients, alledging that some Modern Criticks may have understood the Grammatical Construction of Latin as well as *Cesar* or *Varro*, and of Greek as well as *Aristarchus* or *Herodian*: That Dr. *Wallis* his English Grammar may vie with any thing of the Antients of that kind; and that *Isocrates* himself could not be more nice in the Numbers of his Periods, than those of the French Academy have been as to their Language. And as to Philosophical Grammar, our Author says, that any great Performances of that sort are to be look'd upon as Modern Increases to the Common-wealth of Learning: The most considerable of that kind being Bp *Wilkins's* Essay towards a Real Character and Philosophical Language, and something relating to the same Subject in the third Book of Mr. *Lock's* Essay of Human Understanding.

His sixth treats of Antient and Modern Architecture, Statuary and Painting, wherein he is sparing of his Censure, but favourable to the Moderns, and contents himself to repeat what Monsieur *Perrault* hath writ on those Subjects, but infers that the World does not decay so fast in those things as Sir *W. Temple* believes.

His seventh consists of general Reflections relating to the following Chapters; with an Account of Sir *W. Temple's* Hypothesis of the History of Learning; and he is of Opinion that the Moderns excel the Antients in Mathematical and Physical Sciences.

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His 8<sup>th</sup> treats of the Learning of *Pythagoras*, and the most antient Philosophers of *Greece*; wherein he takes notice of the Hyperbolical Way used by the Greeks in any thing that they commended: so that it's hard to know how far they may be believed, when they write of Men and Actions at any distance from their own Time; whence *Græcia Mendax* became a Proverb among the Romans. Then as to *Pythagoras* he tells us, that by the 47<sup>th</sup> Proposition in the first Book of *Euclid*, which is unanimously ascrib'd to him as the Inventer, we can hardly think him a profound Mathematician; and yet this is the only very considerable Instance of the real Learning of *Pythagoras* that is preserv'd. He adds, that *Pythagoras* acquir'd the Veneration of his Scholars by obliging them to go through a Trial of five Years Silence, and resign their Understandings to his Dictates; and that he obtain'd a great Reputation by appeasing great Disturbances in the Italian Commonwealths, through his Skill in the Arts of Civil Prudence. Then he gives us a Taste of some Pythagorean Notions as to their Explication of Generation, and wishes they were compar'd with Dr. *Harvey's* upon the same Subject. Then he makes some Remarks on the antient Sages, as foretelling Eclipses, Earthquakes, Storms, Droughts, Plagues, Plenty, Scarcity, &c. and their Power of raising and allaying Storms, appeasing Tumults, and making Plagues to cease. Our Author advances, that their serene regular Climates enabled them to make such Predictions; but if the result of all their Observation be compris'd in *Aratus's Diosemia*, and *Virgil's Georgics*; such as those upon the Snuffs of Candles, the croaking of Frogs, &c. he thinks them to be altogether as notable as the Farmer's Presage of an approaching Shower, because his Red Cow prick'd up her Tail. And then he concludes with some pleasant, if not ridiculous, Discoveries of *Empedocles*, to stop pestilential Vapors, by hanging up the Skins of Asses betwixt the Town of *Agrigentum* and the Wind; and of *Democritus*, by which he could discern whether a young Woman were deflower'd or not by her Looks; and know the Colour of a Goat, and how many Kids she had had by looking on her Milk.

The 9<sup>th</sup> treats of the History and Mathematicks of the antient Egyptians; wherein he owns that Learning was confin'd to them, and the Israelites before the Grecian Times, and that they deserve Commendation for laying the Foundations of Sciences, but  
won't

won't allow that all that has been added since, is originally due to them. Then he takes notice of the Egyptians pretended Exactness, by appointing a College of Priests to transmit their History to Posterity, and inscribing all their Inventions in Physick, Mathematicks, Agriculture and Chymistry, on Pillars in their Temples, and confining Men to one particular Part of Learning. But notwithstanding all this, he observes that their History is fabulous, inconsistent, and deficient, as having lost both the *Era* of their Pyramids, and their great Conqueror *Sesostris*; which inclines him to believe that they were far from that pretended Exactness; and that *Manetho* did only set up an Anti-history to that of the Jews, pretending to go beyond them in Antiquity. He allows the Egyptians to have laid the first Foundation of the Mathematicks, but thinks they made no great Proficiency in them; because *Pythagoras*, whom he supposes to have learn'd all that he could from them, is famous for nothing of that Nature, but the 47 Propositions of the first Book of *Euclid*. He adds, that the Philosophers of the Alexandrian School would not have cited *Plato* for their Opinions, if they had been of the original Growth of their own Country: and concludes, that there is nothing confessedly Egyptian to compare with the Writings of *Archimedes*, *Apollonius*, *Pergæus*, or *Diophantus*.

His 10th Chapter treats of the Natural Philosophy, Medicine and Alchimy of the antient Egyptians. Their Physick he says was very famous in *Homer's* time, and many Wonders are told us of *Hermes* the pretended Father of the Chymical Art. But he acquaints us, that though the Egyptian Remedies are very often mentioned by *Galen*, yet he seldom takes notice of any of their Hypotheses, by which we can only judg whether they were able Physicians: for the West-Indian Savages perform many astonishing Cures by their Medicines, and yet are never esteem'd able Physicians. He adds, that the Physical Notions of the Egyptians were built upon Astrological and Magical Foundations; whence he infers, that they were not very nice in enquiring into the Nature of their Remedies, or Constitution of their Patients. Here he refers the Reader for farther Satisfaction to *Conringius's* Discourse of the old Egyptian Medicines.

In the next place he takes notice of a particular sort of Physick, us'd only by the Egyptian Priests, and kept secret not only



from Strangers, but Natives; wherein by the help of the *grand Elixir* which was made of the Philosophers Stone, they could almost do any thing but restore Life to the Dead, and the Invention of this is attributed to *Hermes*. Our Author doth take notice that the Patrons of this pretended Art endeavour to answer the Objection from the Silence of the Antients, as to this Affair, by imagining that all the fabulous Stories of the Greeks, have a Relation to these Chymical Arcana; as that *Jafons* golden Fleece was only a Receipt to make the Philosopher's Stone: that *Medea* restored *Æson* her Father-in-Law to Youth by the Grand Elixir; and that the Kings of *Egypt*, built the Pyramids with the Treasure afforded by those Furnaces. And *Borrichius* applies most of the Old Heathen Mythology, to the Chymical Secrets. But *Julius Firmicus* was the first Author that mention'd Alchemy by Name, and dedicated his Book to *Constantine* the Great. He adds, that if there had been such an Art, some of the Greeks and Romans, who were successively Masters of *Egypt*, would have mention'd it at least; and when *Nero* sent into *Africa*, to find some Gold which was pretended to be hid under-ground, he would certainly have examin'd into the Tradition, and punish'd those who did either falsely pretend to it, or would not discover it: and answers the Objection of their concealing the Art from their Conquerors, that tho they might have concealed the Rule and Precepts, yet they could not have conceal'd the Memory that ever there was such an Art.

Our Author says further, that if this Art of making Gold had been known before the Persian Conquest, it is not credible that it should never have been pretended to before *Dioclesian's* time, who is said to have burnt great Numbers of Chymical Books, which gave an account of the Process. Then he enquires at these Advocates for the Antiquity of Chymistry, who pretend that *Moses* ground the Golden Calf to Powder by that Art: how they will reconcile it to that of *Theophrastus*, *Lib. de Lapidibus*, who says that the Art of extracting Quick-silver from *Cinnabar*, was not known 'till 90 Years before his Time; seeing the modern *Adepti* affirm it to be the Seed of all Metals: and answers the Objection that theirs is not the common Mercury by an Assertion of *Eireneus Philalethes* one of the clearest Writers that ever wrote upon this Subject, that natural Mercury Philosophically pre-  
par'd.



*Par'd is the Philosophical Menstruum, and the dissolvent Mercury.* In the next place our Author expresses himself thus, as to the Art it self, that tho there are reasonable Prejudices against the Belief of the truth of it, yet it is hard to contradict such a general, and well attested Tradition; that till the seminal Principles, from which Metals are compounded, be perfectly known, the possibility of the Operation cannot be disproved: but as a wise Man cannot rashly disbelieve what is so confidently asserted, so he ought not to spend much Time and Cost about it, till some of the *Adepti* be so kind as to give him the Receipt.

Our Author goes next to their Skill in Anatomy, and particularly the Opinion of their Priests that there's a Nerve which goes from the Heart to the little Finger of the left Hand, and that the Alexandrian Embalmers observed a constant Increase and Diminution of Weight of the Hearts of those sound Persons whom they opened; whereby they judged of their Age: and thus they alledged that the Heart of an Infant of a Year old, weighed two Drachms, and encreased annually two Drachms till they came to the Age of Fifty; at what time they as gradually decreas'd till they came to an hundred, when for want of an Heart they must necessarily die. Then he proceeds to their Curiosities in Natural Enquiries, and blames their Ignorance as to the Cause of the Annual Overflowing of the *Nile*; and upon the whole concludes, that there's no reason to give the Egyptians the Preeminence in point of Knowledg of all Mankind, though they deserve great Applause for what they discover'd: so that when the Holy Scriptures assure us that *Moses* was skill'd in all the Learning of the Egyptians, they give him the greatest Character for Humane Knowledg that could then be given to a Man. He acknowledges that the Invention of brewing Malt-drinks, was ascrib'd to the Egyptians; that their Performances in Architecture, were wonderful; and that their Laws are acknowledged to have been very wise.

The Book is so full of critical and various Learning, that we could not give a just Idea of it without exhibiting a brief View of every Chapter; and therefore must reserve the following Part of it to the next Week.

### *Books lately printed beyond Sea.*

**T**Ractatus Juridicus de *Jure Consiliorum* conclusionibus juris publici & privati, præprimis ad Capitulationem novissimam Romanorum Regis Augusti JOSEPHI I. Hungariæ Regis, Archiducis Austriæ, &c. Observationibus Historico-politicis, ac imperantium Dominio super-eminenti auctus & illustratus à Christophoro Kermarte, Philos. & Jur. Utr. D. Addita in usum studiosæ Juventutis varia Legum Analyfi & Controversiarum atq; Juris Eloquentiæ & Humanitatis studii Methodo, cum Indice Authorum & Rerum locupletissimo. 4°. *Dresden* 1693.

Christiani Kortholti S. Th. D. Universitatis quæ Kiloni Holstatorum est Christian Albertinæ Procancellarii & Professoris Primarii, de Læctione Bibliorum in Linguis vulgo cognitis, deq; sacris Publici idiomate populari peragendis Commentarius. *At Plœunt* 1693. 4°.

### *Books lately printed in England.*

**T**HE Compleat Mother: Or, an earnest Perswasive to all Mothers (especially those of Rank and Quality) to nurse their own Children. By *Henry Newcome*, M. A. and Rector of *Tatten-hall* in the County Palatine of *Chester*. Printed for *J. Wyat* at the Rose in *St. Paul's Church-yard*, 1694.

The Art of Patience, and Balm of *Gilead* under all Afflictions: An Appendix to the Art of Contentment, by the Author of *The whole Duty of Man*. The second Impression, with Additional Prayers suitable to the several Occasions. Printed for *E. Mory*, at the Three Bibles in *St. Paul's Church-yard*, 1694.

*Dr. Comber's* Reasons for the praying for the Peace of *Jerusalem*. A Fast-Sermon.

Yesterday was published an Essay against Simony: Both printed for *Robert Clavel* at the Peacock in *St. Paul's Church-yard*.

Philosophical Transactions, 4°. Printed for *Sam. Smith* and *Benj. Walford* at the Prince's Arms in *St. Paul's Church-yard*.

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## A D V E R T I S E M E N T.

**I**F any Author or Book seller is willing to give notice of any Work that he is about to publish, to *Mr. Lindsey Bookseller* in *Chancery-lane*, he may both prevent the interfering of any other, and have an Advertisement in this Weekly Paper to desire the Assistance of the Learned, if they think it needful.